How it Looks to an Outsider.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—I lately noticed in your paper an opinion advanced to the effect that it would be better for Presbyterians in Ouncida to split up and add a new sect to the already un scriptural number of denominations, rather than agree to accord to each other a certain liberty of opinion on non-assentials.
Those who think thus might be the bet-

ier for reading the following extract from a letter which lately appeared in a Canaa letter which lately appeared in a Canadian paper, evidently written by a man who is in earnest in seeking to find truth, but is sewildered and contased by the divisions of Christianity. They will see how it all looks to an outsider, and an outsider seeking light. He undoubtedly falls into some area mistakes, but still this is how? I Jooks grave mistakes, but still this is how it looks from his point of view, and that an impar-

ital one:

"If I take a walk through your city on
a Good Friday morning, I shall hear the a GOOU Privaty morning, I shall near the bells of the Cathedrals ringing their call to prayers, and see hundreds of men and somen wending their ways thitherwards, and in earnest; they have eaten no ment and in earnest; they have eaten no meat that day—yea, many of them no food at ell; secular work has been laid aside as if it were Sabbath; and clow and solomn in all their movements they go to engage in their peculiar forms of worship.

If I ask a communicant of the Ohurch of England the meaning of this, he will answer the day were in Ohurch 1850, were at a

swer "God was in Ohrist 1850 years at o for the purpose of saving the world; He instituted Apostles and teachers, and they and their followers established forms of worship, creeds and holy days, and we are their successors, and whosoever will be saved from hell it is necessary that he believe and obey the things that we teach. If I pass along another street I come upon a large church, but the tongue of its bell is silent, its doors are closed on this bell is show, and the untroddensnow lies upon its steps, and its congregation are engaged in their secular avocations; they have not fasted, nor will they fast, but will, perhaps, eat a richer roast of flesh-meat on that day eat a richer roast of nest-meat on that day than on any other. If I say to one of them "What does this mean?" he will reply: "The forms and ceremonies of those other churches you saw are the veriest nonsense, and are the traditions of men; Christ and his Apostles never instituted any such proceedings; Apostolic succession is a myth; the Westminster Confession of Faith contains the only true rule of faith and prac-tice; we believe in this and ignore formal ceremonies." But I hear voices coming over the water; I listen, and it is Father Tooth's, declaring "without ritualistic garments, and albs, and chasubles, and stoles, and turnings to the cast, and suricular con-fessions it is impossible to please God; the Church of England generally has sadly departed from the right way;" and all his party say "Amen." I listen again and hear the voice of the Rev. David McRae, of Scotland, backed up by his party, proclaiming "The Westminster Confession is unscriptural; the tradition of the fathers is nothing; Scripture is the only guide; and the Confession does not accord with it. Leaving these I enquire of my Methodist friends for instruction, and they seriously answer "Confessions, and decrees, and ordinances, and ceremonies may be well enough as far as they go, but the chief thing is to know your sins are forgiven, 'to obtain the witness of the Spirit,' to get Christin your heart, and believe on Him as your Saviour, — Believe that you are saved and you are.' "I next seek counsel of a Baptist, and he replies: "You must be dipped, my dear fellow—baptized—plunged beneath the flood,—'He that is baptized shall be saved.'" With downcast eyes I then demand of the staid and solemn Quaker the right way, and he answers as the Spirit moves him, "Friend, if thou dost well perform thy moral duties, treating even thine enemies as brethren, and abstainest from singing, the use of common language, and other vain practices of the wicked, thou shalt be saved; the observance of holy days, of the Sabbath, and the Lord's Supper, is optional with thyself, and ministereth not to thy salvation.

Tired of all, at last I throw myself into the arms of the Mother Church of Rome, and ask her, "What sayest thou?" With solemn awe she lifts her right hand of authority and proclaims: "Let all modern reforms and innovations be anathema maranatha, for they are damning and damnfallible and unchangeable, and outside of it there is no salvation; and that Church I am.

Now, even if I possessed that "teachable which of the foregoing (to say nothing of the multitude of other conflicting sects) should I choose for my teacher? Can any one tell me? Probably I may be met at the very threshold of my search with the assurance that the differences I have pointed out are "non-essentials," and that there is a broad vein or truth running through them all that is alike in all, and sufficient for any man's salvation.

But as I am compelled to judge by what I see, I find it difficult to reconcile the falth of others with my common sense. If the doctrine of a third future state—Purgatory—as against two; if the necessity of the Lord's Suppor, and the "real presence" as against the non-necessity of the institution or the accordance to it at most of a memorial significance; if the unimportance of church connection as against the impor-tance of being connected with the "true and accepting its faith and ritual; it the doctrine of salvation through faith alone and the "filthy rag" value of works, as against that of salvation by obedience to the Church and doing its commands, and the supererogatory value which works may acquire; if the general doctrines and be-lief among Roman Catholies of the lost and unsalvable condition of all Protestants as a rule, as against the same cpinions held by Protestants concerning Roman Catholics; if diversities of opinions on religious matters that split societies and churches from foundation to coping, if, I say, these are "non-essentials," then what

are the 'essentials?' Surely those who would still further ob-trude and magnify minor differences among Christians, should remember the solemn warning of our Lord against putting of stumbling block in the way of the weakest enquirer. Yours, etc.,

Our Joung Lolks.

School Letter-Writing.

While scholars should be allowed to express themselves enuply and naturally in writing us in speaking, that is poor teaching which encourages a loose style, and the ing which encourages a toosa toyle, and the use of rlang in a boy's letter, because it sounds "just like a boy." Nursery instruction in baby-talk is bad enough. That learning which will require to be unlearned, is worse than no learning at all. The rudiments of correct composition should be taught with the first attempts at composition. Punctuation is an all-important aid to good composition, and should be more thoroughly taught, and universally insisted upon. Papils, and not a few expupils, often write, and punctuate afterwards; the result is generally a failure in both departments. Let the scholar who is practising letter writing under the eye of his teacher, practise punctuating as he proceeds, and not only will punctuation become a habit, and cease to be a drudgery, but the writer will have his landmarks for composition. Punctuation is an all import

but the writer will have his landmarks for the construction of sentences. Sea Anemones

I have studied much about these curions plants or creatures—which shall I call them? I believe the best anatomists and botanists are divided in their opinion. I cannot quite decido for myself unless it be that they devour meat, which certainly

looks carnivorous.

From a child I have gone to the woods with each return of apring, and dug from its winter shelter of leaves its lovely namesake, sometimes as early as March, finding it in full bloom in sheltered places, the little dainty flower at the top of a long slender stem with its base of green leaves, touching one with its modest loveliness, yet I had never seen its sea-sister. Nearing New York City last month, a card was thrown into my lap. On one side was a ploture of a mammoth building, in length at least, with flags of nearly every country flying from its dome. Among the attractions offered on the other side was a rare collection of sea anomones—this was what collection or sea anomaloge this was what caught me. I wondered if I should be humbugged and disappointed. Let me add I was not. I wish every child and adult student could enjoy the rare treat that met my eyes. I felt I was looking into mysterious caverns of the sea, where the coral lived, died, leaving its artistic functal pile, where the clinging moss and frondy sea-weed seemed quite at home, the strange star-fish crept about, and cunning snails acted as scavengers on the seaning snails acted as scavengers on the sea-garden. The salt water, fresh from old ocean, drops constantly like molten silver. Here live and blossom the most beautiful sea-chrysanthemums, dahlias and roses, orimson, pink, purple and orange in every shade, the whole of which, illuminated by the skilfully arranged lights of the Aquarium presents one of the most weird, strange, fairy-like pictures I ever saw. When at rest, or closed, the anemone looks like a dull lump of jelly with a rufile at the base One would never suspect it contained such magnificent beauty in its heart, any more than the rough exterior of a geode promises the bright crystals within. There is a slight depression at the top of the closed angemone, which if you watch, you may see gradually open, and minute petal-like ton-tacles expand until you have before you as perfect a blossom as ever came from the heart of a rose, resting upon a column sometimes several inches in height. Naturalists have thought the anemone did not move, but since they have been in the Aquarium, it has been clearly seen that Aquarium, it has been clearly seen that they do, very slowly, by contracting and expanding the base. They have climbed the sides of the glass tanks at the rate of from three to six inches in twenty four hours. It is thought they sometimes de-tach themselves from the rocks, and are carried by the current to a new home. If carried by the current to a new home. If a small piece of the parent anemone is left on the rock, it will in three weeks' time become a perfect actinis; or pieces may be out from the base and laid upon a rock or shell, and it will develop into a perfect anemone in a short time. Their eggs seem covered with little feelers by which they may not if they find a resting place. They swim until they find a rosting place. They

increase very fast.

A very curious species are those that go into partnership with the hermit crab, thereby securing an easy transportation and giving in return their company if nothing more. The anemone attaches itself to the shell of the crab and lives upon the food eaptured by it. They seem to be on the best of terms, the crab evidently likes his companion, for when he changes his shell he carefully peels off the anemone from the old, and transfers it to the new

The age of the anemone is unknown There was one taken from the sea forty-eight years ago by Sir John Graham Dal-zell, and is still living, showing that they

thrive well in captivity.

I had the pleasure and satisfaction of seeing one of these curious creatures close. A shred of meat floated near a beautiful actinoida dianthus, at least three inches in diame ter, which the hungry blossom caught with its delicate petals. Ourling them gracefully around it, it, drew it into its stomach, and looked the dull lump of jelly spoken of. All these wonderful processes may be wit-nessed any time at the Aquarium, corner of Broad and Thirty-fifth streets, New York, it the student will only take time. We have only dwelt upon one curiosity. There are only dwelt upon one currous; thousands of others that will repay a visit to this institution, which I hope permanent. There are eyeless fish from the Mammoth Cave, and blind fish from India, hell-binders, which are rightly named, dreadful-looking, but curious; living sponges, skate fish, flounders, and many others. Go and see.—Letter in Interior.

Ar Bremen, in the Church of St. Rem berti, the clergyman, Dr. Manchot, united in marriage the Ambassador of Japan a the German Court, Siuzo Aoki, with Miss Elizabeth Vou Bade, daughter of a Pomer-anian nobleman. The civil marriage took place at Berlin, but the Evangelical elergy there declined to give the napital benediction to the marriage of a Budhist with a Christian;

Sabbuth School Tencher.

INTERNATIONAL LESSON.

LESSON XXI.

May 27, THE DEATH OF ELISHA. (3 Kings vill 1877.)

COMMIT TO MEMORY, VS 14, 20, 21. PARALEL PASSAGES.—2 Kings ii 12; Luke ii. 23-35.

Soriptore Readings .- With v. 14, read Ps. lxxiii. 26; with v. 15, compare 1 Sam. xx. 20-22; with v. 16 read Ps. exliv. 1; with vs. 17-19, compare v. 25; with v. 20, read Zeob. i. 5; with v. 21, compare the "new temb," John xix. 40, 41.

mow tome, John XX. 40, 41.
The Men to be noted are Elisha, Joach, the Syrians, the Moabites.
The only reace to be noted is Aphek (see 1 Kings XX. 26.)

GOLDEN TEXT.—He being dead yet speaketh.—Heb. xi. 4. CENTRAL TRUTH .- The righteous hold on

their way.

The poet Pope has given us an oft quoted phrase—"The ruling passion strong in death." When any phrase acquires our-rency, it is usually from its true painting of something familiar. It is the common rule that men die as they live. There is a remarkable unity between the life and death of many Scripture characters. Thus we see the meek Moses silently laid away by God's hand; Joseph's very bones waiting for the fulfilled promise; the closewalking Encol taken by God; the flory Elijah translated; Simoon, who had "waited" (Luke ii. 25) with the child Jesus in his aged arms; the holy apostles wit-nessing with their blood; the gentle-hearted Doroas lying asleep amid the weeping poor; the traitor Judas hanging himself; Ananias and Sapphira plotting sin, and dying alike under judgment; and Elisha, the friend and counsellor of kings, with a royal mourner at his bedside and prophetic

patriotism on his lips.

And such hints (apart from direct and frequent statements) as we have, di-close a unity between the life beyond and this. The into between the the beyond and this. The life-giving prophet has power given to his very bones. Moses and Elijah, when they appear, are "in glory," and the great things of God are still their thems. In the book of Revelation the saints in glory adore and sing as they did on earth; but with a "new

we now stand by the death-bed of a great man, in whom the passion of life is still strong, even in the decay of natural powers. We look first at

THE DYING PEOPHET. He is now (if he had reached twenty when called, sixty-three before, which is a low estimate) eighty-three years of age. His wise counsels had always been regarded. It had been well for the predecessors of Joash (called also Johoash) had they followed his advice; then idolatry had not found favor, and the Syriaus had not been in power But many a man is mourned in death who was disregarded in life. "How blessings brighton as they take their flight!" The king comes to visit him, and gives utterance to his sense of loss in the very words of Elisha—which we may suppose were com-mon and well understood to be descriptive of fatherly affection and of strength for help and deliverance. As Elioha lost Elijah, so Joash now feels he loses Elisha. Though not an eminently strong man, he rnough not an eminently strong man, he had much more character than his name-sake Joach of Judah, who was contemporary with him for a few years. Joach of Judah did well while under Jehoiada's influence (2 Kings xii. 2). Joach of Israel took his own evil way (v. 11).

THE SYMBOLIC PREDICTION (Vs. 15-20). Two things have to be remembered—(a), The fondness of the eastern mind for symbol and symbolic acts, and (b), The brief conciseness of these memoirs. Touched by the feeling of the king, which recognized the Lord in His dying servant, the prophet proceeds to unfold to him the encouraging tuture, and to show him that it would be as he himself aimed at making it. His war would be, like his hand under the prophet's on the bow, under God's direction, and would be successful in the degree in which he obeyed the word of the Lord (v.

A common way of opening a war was according to Justin and Virgil—the launching of a spear or the shooting of an arrow into or towards the hostile ground. This is imitated in v. 17, through the open The castword direction was that in which the field of struggle lay. This is explained by the prophet, ascribed to God, and the place indicated. Aphek retains the name, almost unchanged, Fik. It was, and is, on the great road from Syriahence a place ct natural encounter—six miles east of the sea of Galilee, and when visited by Burckhardt, had an unusual

number of inns.
We can hardly, in the absence of more definite statement, see how he could connect the number of arrows to be shot with the number of victories to be obtained. In all probability it was as with the borrowing of the vessels by the widow: the few arrows indicated the little faith he had in the promise, and hence Elisha's "wrath" (v. 19). According to his faith it was to be, and little faith meant limited success. He did not heartily accept the prophetic assurance as to the first arrow directed towards the torritory wrested from his fathers, or he would have used them all.

As it was foretold, so it occurred (v. 25). THE PROPERT'S DEATH. His last record ed words show the fire of patriotism burned in his heart to the last. Of the splendor of his funeral, reported by Josephus, the sacred writer says nothing; nor of the place of his grave. Relies, shrines, and sacred spots find little countenance in the Bible Even where a prophet's bones quickened the dead (as happened when a funeral company, terrified by one of the annual plundering bands of Moabites, hastily rolled the stone away from Elisha's grave, and put beside the uncoffined body that which they were about to bury) the place is not defined The Mosbites are incidentally mentioned in connection with the miracle; but their course shows how weak Israel had become and the miracle was no doubt meant to rouse the energy and stir up the spirit of the king and people to give effect to Elisha's

The miracle wrought through the bones

of the prophet is peculiar in the Old Testa-ment history. It was no doubt meant to keep alive the memory of Elisha's word and works, and the deep impression made by it (as shown in the apperyphal books), shows how well adapted it was to serve that end. A miracle is a work of God, not of the exent or instrument. Men are al-ways inclined to forget this, and to ascribe to men themselves that which the Lord does by their hands. Hence in the New Yestament, the hem of our Lord's garment, the handkerchiefs and aprons from the person of Paul, and over Peter's shadow, are joined by the Lord with miracle-working energy. The mighty power is shown to be in them not inherently, and yet it is connected with them in such a way as to draw attention to the truth, and attest the nacisinger of it as from God. The com-pletion of the sacred canon, with its full evelation of God in Jesus Uhrist, renders, with other reasons, the appeal made to men's mind's by miracles unnecessary. If men now reject the Word, the disposition that leads to such rejection would reject miracles also.
In addition to lessons already suggested,

the following may be dwelt upon by teachors

(a) Life, in forming the habits and mak ing character, is the preparation for death. Let us live in close, happy fellowship with Christ and obedience to God, and death only changes the place and form of our en joyment and employment. It is awful oven for a believer, to be unfamiliar with Him whom he goes to meet, It is a solemn joy to one whose aspiration has been "Nearer my God to Thea."

"Nearer, my God, to Thee."

(b) Sconor or later true godliness commands respect. Here, or hereafter, God's servants shall be "openly acknowledged." As far as human opinion is worth anything, in the last issue it approves the good. The in the last issue it approves the good. The bad do not lament the removal of the bad. (c) a true man will carry the sims of his lie to the edge of the grave. Why not?
No man wishes that which was worth living for to be imperilled when he is gone. No servant of God is willing to have that on which be to led but not any arrange. which he foiled, lost and undone. We can understand the indignation of Elisha at the little faith and zeal of Joseh.

(d) God gives according to our faith (Matt. ix. 29). We have not, because we ask not (James iv. 2). God's grace is like the falling snow or rain,—

"To every reaching spray it gives Whate'er its hand can hold.

Whate'er its hand can hold."

So He says, "Open thy mouth wide, and I will fill it" (Ps. lxxxi. 10).

(e) Elisha's body was made, for good reasons, the means of quickening the dead. There was no inherent virtue. So with inspired words. They are in a "dead language." Many count them a "dead letter." But, oh, how many God has quickened by them! Men and nations have been roused them! Men and nations have been roused

by them. Have we been?

(f) The great Prophet died and was buried. His people are in Him, and have life here and hereafter through Him. Let us touch Him by faith, in life, for as many as touch Him are made whole, and we shall live by and through Him forever.

SUGGESTIVE TOPICS.

Eligha's age—aims—standing—visitor character of Joash—the prophet's direction—symbol—meaning of it—prediction—instructions to Joash—how obeyed—his wrath—why—the fulfillment of the prophecy—testimony to him after death—how occasioned—use of it—and lessons we may learn from this history.

Indians after an Honest Man.

Indians may be treacherous, but they Indians may be treacherous, but they can be just, and they can be nonest; and who shall say how far the dishonesty of others has led to their treachery. They know when they are cheated, as the Government has found to its cost. An old trader, who established himself at what happened to be favourable locality among the Northorn Indians, tells a good story of his first trials with his red outcomers. Other traders had sottled in the same place before, but had not rein that same place before, but had not remained long. The Indians who evidently wanted goods, and had money and furs, flocked about the store of the new trader and carefully examined his goods, but of-fered to buy nothing. Finally their fered to buy nothing. Finally their chief, with a large number of his tribe, vis-

ited him.
" How do, John?" said the chief. "Show me goods. Aha! I take that blanket for me and that calico for squaw—three otter skins for blanket and one for calico. Ugh! you pay by'm to morrow."

He received his goods and left. On the next day he returned with a large part of his band, his blanket well stuffed with skins of various kinds "Now, John, I pay."

And with this he drew an otter skin from his blanket and laid it on the counter. Then he drew a second, a third and a fourth.

A moment's hesitation, as though calculating, and then he drew forth a fifth skin—a very rich and rare one, and passed it over.

"That's right, John." The trader instantly pushed back the last skin with—
"You owe me but four. I want only

my'just dues.' The chief refused to take it, and they passed it several times back and forth, each one asserting that it belonged to the

At length the dusky chieftain appeared to be satisfied. He gave the trader a scrutinizing look, and then put the skin into the blanket. Then he stepped to the door and gave a yell, and cried out to his followers:

"Come-come and trade with the pale. face John. He no cheat Indian. heart big?"

Then turning to the trader, he said: "Suppose you take last skin, I tell my people no trade with you. We drive off others; but now you be Indian's friend and we be vonre.'

Before dark the trader was waist-deep in furs, and loaded down with oash. He found that honesty had a commercial value with these Indians.—Methodist Recorder.

THE Managers of the Women's Tempe ance Union of Philidelphia have established a Home for the reformation of women who desire to be delivered from thraidom to intoxicating drink.

Not Knowing.

Not knowing the things that shoull east me there." -Acts 1x 24.

I know not what shall befull bie God hancs a mint o'er pay 63 . .. And thus, at each step of my ontand path, He tankes how access to rise. And every joy He sends me comes

I see not a step before me, As I tread on another year; But the past is in God's keeping, The future His more, shall ole a, And what looks dark in the distance May brighten as I draw proce.

As a sweet and glad surprise.

For perhaps the dreaded future Is less bitter toan I think And the Lord may sweeten I to well re Before I stoop to drink; Or if March worst be Mice He willstand beside its brink,

It may be He keeps waiting, Till the coming of my feet, Some gift of such rate bie seduce Some joy so strangely sweet.

That my lips shall only tremi le With the thanks they cannot peak

O restful, blissful ignorance ! Tis blessed not to know; It stills no in those reighty arms Which will not lot me go. And sweetly hushes my soul t to t On the bosom which loves to so

So I go on, not knowing. I would not if I might,

I would rather walk in the dark with God Than go alone in the light;

I would rather walk with Him by faith Than walk alone by sight.

My heart shrinks back from trials Which the future may disclue, Yet I never had a sorrow

But what the dear Lord chose . So I send the coming tears back

With the whispered word, ' He knows." -Mary G. Brainard.

British and Foreign Potes.

THE number of church members among the Indiaus is estimated at 70,000, of whom about 85,000 are Protestants.

An effort is being made to organize a Christian Association among the students in the University of London.

London has 10,000 cabs, with 20,000 horses and 18,000 drivers, and their earnings exceed £12,000 a day.

THE Russian government recently purchased 10,000 American ploughs for distribution among the Russian farmers.

DR. BEGG, of the Free Church of Scotland, accuses hymns of having been the chief source of heresy in the Church. A serious outbreak of cholera has oc-

curred in Akyab, in British Burmah. Twenty-five per cent. of the small European population died in thirty hours. DR. CROSBY's church in New York has a

successful Chinese Mission in operation at 528 Pearl street. Seven converts are the fruits of the labor thus far. A Swiss Baptlet church came from Switzerland last spring, and located about nine miles from Portland, Oregon. The little colony numbers about sixty.

A COMMITTEE of native Indian gentlemen are raising funds for a blind asylum in Cal-cutta, which has long been needed, and for which the government has given the land.

A SEVERE snow storm has taken place in Lombardy, seriously damaging the crops, expecially the silk crop. The losses are very heavy; estimated at several mil-

lions. ONE of the converts at the Tabernacle meetings in Boston has made a restitution of \$12,000 to the party to whom it was due. Not an uncommon result of Mr. Moody's meetings.

Ir is stated that a subscription has been started in Germany for the purpose of erecting a statute to Prince Bismarck on the summit of the Harlz Mountains, the culminating point of Northern Germany.

THE three months are past during which the Rov. A. Tooth, the refractory English elergyman, was suspended, but his suspen-sion will be continued for three years, unless he makes his submission in writing. This he probably will not do.

THE Rev. Dr. Christlieb, of Germany, having intimated that he would not accept the chair of theology in the Presbyterian College of London, it is proposed to invite Dr. Oswald Dykes, of Regent square, Lon-

don, to accept the position.

THE University of Calcutta has resolved to admit female students. At the debate in council, the motion allowing women to acquire degrees, was carried with only one voice, namely, that of Father dissentient voice, namely, that of Fa Lafont, a Roman Catholic elergyman.

THE population of British India, in round numbers, consists of 98,000,000 males and 92,000,000 females; of whom 67,000 are children under twelve years of age, and 128,000,000 older persons. There are in British India 189,000,000 Hindoos, 41,000,000 Mohammedans, 8,000,000 Buddhists and Jains, above 1,000,000 Sikhs, and 900,000 Christians.

A very curious and remarkable experiment has just been tried in India. A Mr. Adams, of Bombay, has invented a solar battery, consisting of two hundred small mirrors, so arranged that they focussed the sun's rays upon a small copper boiler, and generated steam in it in twenty minutes. Mr. Adams contends that he could by the same means generate neat enough to drive the largest spinning mill in Bombay. Thevalue of such an invention in a country where the sun nearly always shines should be immense.

Ar four o'clock, on Monday morning, 28th of April, a sharp shock of an earth-quake was felt in Oban. The motion was undulatory, accompanied by a rumbling noise, and terminating in a sort of jerk. The shock did not last above six seconds. Furniture and articles of household use were jerked upwards, and pieces of crockery were thrown from shelves. A lighter earthquake shock was felt in the Island of Kerrera last week, and a short time ago a shock was felt in Tobermory, Island of